Christian Register.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT ?——*Luke* xii, 57.

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POETRY.

From the Raleigh Register.

THE OLD MAN.

Why gaze ye on my hoary hair,
Ye children young and gay?
Your locks, beneath the blast of care;
Will bleach as white as they.

I had a mother once, like you,
Who o'er my pillow hung,
Kiss'd from my cheek the briny dew,
And taught my faultering tongue.

She, when the nightly couch was spread,
Would bow my infant knee,
And place her hand upon my head,
And kneeling, pray for me.

But then, there came a fearful day,—
I sought my mother's bed,
Till harsh hands bore me thence away,
And told me she was dead.

I pluck'd a fair white Rose, and stole
To lay it by her side,
And thought strange sleep enchain'd her soul,
For no loud voice replied.

That eve, I knelt me down in woe
And said a lonely prayer,
Yet, still my temples seem'd to glow
As if that hand were there.

Years fled—and left me childhood's joy
Gay sports and pastimes dear,
I rose a wild and wayward boy
Who scorn'd the curb of fear.

Fierce passions shook me like a reed,
Yet, ere at night I slept,
That soft hand made my bosom bleed,
And down I fell and wept.

Youth came—the props of Virtue reel'd—
But oft at day's decline,
A marble touch my brow congeal'd—
Blest Mother!—was it thine?

In foreign lands I travell'd wide,
My pulse was bounding high,
Vice spread her meshes at my side,
And pleasure lur'd my eye;

Yet still *that hand*, so soft and cold,
Maintain'd its mystic sway,
As when amid my curls of gold
With gentle force it lay.

And when it breath'd a voice of care
As from the lowly sod,
"My son, my only one, beware!
Nor sin against thy God."

This brow the plumed helm displayed
That guides the warrior throng,
Or beauty's thrilling fingers stray'd
These manly locks among.

That hallow'd touch was ne'er forgot!
And now, though time hath set
His frosty seal upon my lot,
These temples feel it yet.

And if I ere in heaven appear,
A mother's holy prayer,
A mother's hand, and gentle tear,
That pointed to a Saviour dear,
Have led the wanderer there.

RELIGIOUS INTELLIGENCE.

PALESTINE.

The Palestine Mission, as it is called, was commenced in 1819. The two first missionaries were Messrs Parsons and Fisk. These gentleman are both dead. Mr King and Mr Wolff have since been engaged in the mission. The only missionary station now occupied in that region is at Beyroot, in Syria, Messrs Bird and Goodell, are stationed here. The Missionary Herald of April has the following remarks in relation to the inquiries that have been made respecting the moral and religious state of Palestine and Syria.

The nominally Christian church of Western Asia, (for it is little better than *nominally* Christian,) is divided into a number of sects. The principal of these sects are the Greek, Armenian, Syrian, Nestorian, and Roman Catholic. The Catholic is subdivided; and the more important subdivisions, with which the missionaries of the Board have come into actual contact, are the Maronite, and a Catholic branch of the ancient Greek church.

The sects, upon which the missionaries are exerting the strongest influence, are the *Maronites*, who are Catholics, and the *Armenians*, who have no connexion with the Catholic church.

Of the Armenians we have the following account from the same work.

The *Armenians*, who come more especially into Mr Goodell's sphere, have their origin in the ancient country of Armenia, and from thence derive their name. The vast territory east and northeast of Syria and Palestine is occupied by the Armenians, in company with other sects. In Palestine, they have four monasteries, the one at Jerusalem, of which more will be said by and by, being the most splendid and opulent in the whole city. In Constantinople, there are supposed to be not less than 100,000 Armenians, among whom, as they are a body of enterprizing merchants, there is immense wealth. The Armenians are the bankers of the East, and rule the mercantile republic, from Constantinople to Calcutta; and travelling much, for the purposes of trade, they have become the most intelligent of the oriental sects, and on that account are the most likely subjects for reform. Mr Goodell thus speaks of them in his letter of latest date.

"Most of the principal men of their nation live, and some of them like princes, at Constantinople. They are not in the least degree under clerical influence, but give their priests and bishops the appellation of dogs, even to their faces, and frequently say to them, 'You know nothing, and care for nothing, but to eat, drink, and be merry.' They occasionally attend church from respect to their nation, but they are tired with the sumptuous and unmeaning ceremonials of their religion, give no credence to the lying wonders of their legends and ghostly fathers, and look, with no feelings but those of disgust upon the ridiculous traditions, the superstitious rites, and the ten thousand absurdities, of their antiquated crumbling church. They would at once suppress most of the clergy, and sweep away at a stroke most of the convents and existing ecclesiastical institutions, were they not afraid that many of the bigotted and less informed Armenians, in other places, would, in consequence, become papists.

"It is to be hoped, that we may be the means of rescuing many of these bold and influential characters from the chilling and repulsive spirit of infidelity, into whose horrid grasp they seem likely, if left to themselves, to fall; and many of their more scrupulous brethren, who are, if not of inferior capacity, yet of inferior information to themselves, from the no less horrid tyranny and cruel bondage of superstition; and of bringing them all 'into the glorious liberty of the children of God.'"

The following general account of the Turks and nominal Christians, is from Mr Goodell's Journal, extracts from which are published in the Missionary Herald.

"It is a great grief to us, that we can do nothing, directly, to diminish the political evils of this country; nothing to insure protection for the innocent, or to bring the guilty to justice; nothing to abate national guilt, by being instrumental in promoting a national reform. In this respect our circumstances are widely different from those of our brethren at the Sandwich Islands, or among the Indian tribes of the west, whose labors have a direct and efficient bearing on the body politic, and an influence more or less powerful on the minds of those, who enact laws, and who control the opinions and practices of others.

"The Turks do, indeed, in some respects, exhibit more good traits of character than the nominal Christians of this country. They will sometimes do an honorable action, or rather, will sometimes not do a dishonorable one. The universal testimony of Frank merchants in the Levant is, that there is more honesty, more fair dealing, and more punctuality to engagements, among the Turks than among the Christian sects; and my own experience perfectly coincides with this testimony. But, after all, the government of this country, like the fourth beast in Daniel's vision, "is diverse from all others" in the world, and is "exceedingly dreadful." Injustice, bribery, oppression and treachery—these are as regular occurrences, as though they were immoveable corner stones on which it rested. Justice is almost as much to be bought and sold, as any commodity in the country. When one Christian has a spite against another, he makes a representation of real or feigned injuries to the Turks, who are usually glad of a pretence to extort money; but, should they manifest a reluctance, he blinds their eyes with a gift. Should the person accused have the good fortune to escape out of their hands, his friends must frequently be the sufferers. Such a thing as a prosecution from love of justice, seems to be entirely unknown. Certainly nothing appears ordinarily to be thought of, but retaliation and revenge.

"Such being the state of things in Turkey, where almost every one is in his turn oppressed, it will be no matter of surprize, should those, who begin to read, and especially to believe and obey the holy Scriptures, be called, in consequence, to suffer oppression and wrong through the false accusations of nominal Christians.

JEWS IN PRUSSIA. A letter was lately received in New York, from the Rev. Mr Tholuck, Professor of Divinity in the University of Halle, relating to the Jews in Prussia. Having himself passed several years as a missionary among the Jews, Professor Tholuck's testimony respecting them is entitled to the more respect and confidence. Mr Tholuck speaks of their *condition*, and *employments*, and of their regard to the law, or Old Testament. He proceeds then to say,—

"As to indications of a moral revolution, there is first to be mentioned the reformed party among the Jews, which has sprung up almost in every province of Germany. They have built synagogues in Berlin, Koenigsburg, Carlsrub, Hamburgh, Wiesbaden, and several other places. They have principles similar to those of your Holley in America. In Prussia the king has shut their synagogues, and prohibited their service, from a view that such an innovation might tend to prevent those who were disgusted with their old mode of worship, from abandoning completely Judaism. I question very much whether this fear is well grounded. I think that with us the reformed party of the Jews have kept alive a spark of warm hearted religion, although I would not make this assertion of the whole of them, for there can be no doubt that many of them are deists.—Another indication of a moral revolution is, their studying zealously the New Testament, in several parts of Poland.

ENGLISH DISSENTERS.

MARRIAGE PROTEST. The account which we lately published [April 14] of the Marriage of some of the English Dissenters, is alluded to in the Feb. number of the Christian Reformer, just received. The Protest is published at length with the following introductory remarks.

On three occasions, within a few weeks, the "Free-thinking Christians" have excited public attention by newspaper accounts of their protests at the altar against the Marriage Ceremony, and of the consequent refusal in the first instance, and the consent afterwards, of the clergyman to perform the legal service. Much censure and some ridicule has, of course, been thrown by writers in our Journals upon the Protesters: we can see neither wit in the ridicule, nor justice in the censure. The law drags these persons through a ceremony which violates principles that they hold sacred. Can they help then feeling discontent? And is it not natural that they should give vent to their feelings? Are they not justified in reasoning that a bold and explicit protestation against the grievance is the likeliest means of obtaining a remedy? Nay, are not the very embarrassment into which the protest throws the officiating minister, and the scandal which is alleged to be occasioned to the Church and her sacrament, the surest way of bringing the question home to the minds of the governors in Church and State; whose pride may induce them to think of an act of toleration which has been hitherto solicited in vain from their sense of right?—Many, we know, that feel some of the weightiest objections of the "Free-thinking Christians" to the Marriage Service, could not be persuaded to adopt their course, which, they say, shews want of taste and even of delicacy.—Be it so; but let them not blame the honesty and courage which they cannot imitate.—Conscience is above all other considerations. We believe these persons to be conscientious, and therefore we applaud them. They are in fact fighting the battle for the Unitarians; and we have no doubt that their repeated resistance to spiritual oppression will hasten the period of the liberation of Unitarians from the heavy and disgraceful yoke which the legal marriage ceremony imposes upon their consciences.

DOCTRINAL.

The last tract of the American Unitarian Association, is entitled, "Unitarianism vindicated against the charge of not going far enough." From this tract we select the following paragraphs.

When all other objections to Unitarianism fail, it is common for opponents to say, that this system is very well as far as it goes, but it does not go far enough. This objection has really had a good deal of influence on common and weak minds; not because it has been understood, or is well founded, but because it is one which any body can make, and every body remembers: besides, as it specifies nothing, and seems to relate rather to imperfection, than to any thing positively wrong, it is, for this reason, at once more likely to be admitted, and more difficult to expose, or repel These considerations have induced me to undertake, in the following pages, to vindicate Unitarianism from the charge of not going far enough; and this I shall do by showing, that it goes far enough for scripture, far enough for safety, and far enough for moral effect.

I. Unitarianism goes far enough for Scripture.

I begin by distinctly stating the true reason why Unitarians do not go any further. It is the same with that assigned by the seer for not cursing Israel: "If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the Lord, to do either good or bad of my own mind." We must keep to "the simplicity that is in Christ." We would not shun "to declare all the counsel of God;" but we dare not "teach, for doctrines, the commandments of men." We endeavour to follow the scriptures in all things, and the true and only reason why, as Christians, we do not go any further, is our solemn, firm, and deliberate conviction, that the scriptures do not go any further. This I shall show to be the principle, on which Unitarians proceed in forming the views they entertain of the person and authority of Jesus Christ, and of the honour due him, and of the reconciliation or atonement he has effected.

1. We believe in Jesus Christ as a Divine Messenger; that his power and authority are divine, and that his words are to be regarded as the words of God. We believe him to be the "only begotten Son" of God; and, when he says, (John x. 30,) "I and my Father are one," we also believe him; understanding this language as it is explained by himself in another passage, where, interceding with the Father for his disciples, he prays, (John xvii. 22,) "that they may be one, even as we are one"—one in purpose, counsel, and co-operation. But we cannot go any further, because we think that the scriptures do not; nay, that they expressly forbid it.

The plain and obvious sense of the sacred writings will not permit us to regard Jesus Christ, as the omnipotent, omniscient, and self-existent God. For an apostle has said, (1 Cor. viii. 6,) "to us there is but *one* God, *the Father*;" and to the same purpose, also, our Lord himself, in a prayer addressed expressly to the *Father*, (John, xvii. 3,) "This is life eternal, that they might know *thee, the only true God*." In another place, also, he declares, in so many words, his own inferiority, (John, xvi. 28,) "For my Father is *greater than I*;" and he is so far from pretending to omniscience, that he expressly disclaims it in more than one instance:—(Mark, xiii. 32,) "But of that day, and that hour, knoweth no man, no, not the angels which are in heaven, *neither the Son*, but the Father." Again, it is the uniform doctrine of scripture, that Jesus Christ is a *dependent* being. His own words are, (John, v. 30,) "I can *of mine own self* do nothing." And in another place, (John, xii. 49,) "For I have not spoken *of myself*; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak." So likewise, at the resurrection of Lazarus, (John, xi. 41, 42,) "Jesus lifted up his eyes, and said, Father, I thank thee that *thou hast heard me*; and I know that thou hearest me *always*:" plainly intimating that he derived the power by which he wrought, not only this, but all his other wonderful works, from above. Nay, take the passage that asserts our Lord's power and authority more strongly than any other in God's word: (Matthew, xxviii. 18,) "And Jesus came and spake unto them saying, All power *is given* unto me in heaven and in earth." To maintain, in the face of this scripture, that his power was not "given" him, that it was not a delegated power, that he was not dependent for it on another being, seems to us an open and palpable contempt of revelation.

2. We believe that Jesus Christ should be revered and obeyed, by all men, as their teacher and Lord, the head of the church, and the savior of the world. We believe, also, that "all men should honor the Son, even as they honor the Father;" because the Son is the representative of the Father, and the dignity of every government is always supposed to reside in its accredited representatives. We hold, moreover, that, in gratitude for the inestimable benefits resulting from his meditation, and for the sufferings voluntarily undergone by him in procuring and dispensing these benefits, and for the relation which he still sustains towards us, as our advocate and intercessor with the Father, every devout believer must be drawn to him by a love, that knows no measure nor intermission. But we cannot go any further, being convinced that the scriptures do not, and that they expressly forbid it.

We cannot, we dare not worship Christ as the Supreme Being. In a form of prayer given by our Lord to his disciples, (Matt. vi. 9—13,) with the express direction that they should pray "after this manner," there is not the remotest allusion to any other person, as an object of worship, but "our *Father* which art in heaven." In another place, referring to what should be after his resurrection, he says, in express terms, (John, xvi. 23,) "In that day, ye shall ask *me* nothing. Verily, verily, I say unto you, whatsoever ye shall ask *the Father* in my name, *he* will give it you." It is true, the gospels mention a single instance of prayer offered to Jesus as an ultimate object of regard—the prayer of the mother of Zebedee's children, that they might sit, one on his right hand, and the other on the left, in his kingdom; but the answer he gave on that occasion convinces us, not only that such prayers are improper, but that he has no power to grant them. (Matthew, xx. 23,) "To sit on my right hand, and on my left, *is not mine to give;* but it shall be given to them for whom it is prepared of my *Father*." Nay, he appears anxious to multiply guards against this well known propensity in man to stop at second causes, and pay those honors to the visible agent or dispenser of any good, which are due only to the invisible First Cause. When one kneeled to him in the eastern manner of salutation, and addressed him by the common appellation, good master, he rebuked him: (Mark, x. 18,) "Why callest thou *me* good? There is none good but one, GOD."

3. We look upon the sufferings of Christ, and especially his cruel and ignominious death, as the means by which he was made perfect, (Hebrews, ii. 10;) as affording a signal attestation to his sincerity, and consequently to his whole history; and as important and necessary for other moral uses.—"Greater love hath no man than this, that a man lay down his life for his friends;" and it is the consciousness of the power of this love, which makes the stricken and penitent soul turn to the cross of Christ with an intense and aborbing interest, which none but those who have felt it can comprehend. We also believe that this voluntary sacrifice of himself may have had a direct influence on God in favor of mankind, similar to that which we ascribe to his intercessions: or, at least, that this, and every such act of obedience and submission, must make his intercessions for us more availing. The proper meaning of the word *atonement*, is reconciliation; and no Unitarian, of whom I have any knowledge, denies the christian doctrine of reconciliation: to wit, that all obstacles to man's salvation are now so far removed, that every one, who is so disposed, may inherit eternal life by repentance and obedience.—On this topic, we can go to this extent, but no further; being met at every point by plain passages of scripture, which we are not at liberty to disregard.

We cannot refer our salvation to the death of Christ, or to any thing which Christ has done or suffered on our account, as its first cause, since the scriptures expressly refer it to the antecedent love of the Father. (John, iii. 19,) "For *God so loved the world*, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." We do regard the sufferings of Christ as part of the *means* of reconciling us to God, but not of reconciling God to us; for this, or the necessity of this, is not taught in the New Testament. (Rom. v. 10,) "When we were enemies, *we* were reconciled to God by the death of his Son," says an Apostle, making us to be the only party requiring a new motive to reconciliation. Above all, we presume not to say, that God *cannot* forgive sin without a satisfaction for sin made by another person; nor that such a satisfaction has been actually made, so that now the sinner has a right to claim forgiveness, not on the ground of mercy, but of *justice*. We believe that God can and does forgive sin for his own sake. (Isaiah, xliii. 25,) "I, even I, am he, saith the Lord, that blotteth out thy transgressions *for mine own sake*, and will not remember thy sins." It is offensive to us to hear men talk of merit in this connexion, real or imputed, believing as we do, that the best of men are to expect salvation, not on the ground of merit of any kind, but as "the *gift of God*." And with regard to the condition on which this gift is to be bestowed, we must give up the Bible, or suppose that, at the day of judgment, the question will not turn so much on what has been done for us, as on what each individual has done for himself. (2 Cor. v. 10,) "For we must all appear before the judgment seat of Christ, that *every one* may receive the things done in his body, *according to that he hath done*, whether it be good or bad." If it be asked, further, why we do not make more use of the word *atonement*, I answer, that we use this term as often as it is used in the New Testament; where it occurs but *once*, (Romans, v. 11,) and then stands for a word in the original, which is every where else translated, and more happily, *reconciliation*.

On the three great points in controversy, then, we go as far as the scriptures go; and probably about as far as most others would, if they could be persuaded to examine into their real belief, and leave off using words without affixing to them any distinct ideas. At least it will appear, from what has been said, that we do not reject any doctrine merely because it is mysterious, unpalatable, or incomprehensible. Some have said that, if they could be convinced that the Bible taught Unitarianism, they would burn it, as unable to afford them any comfort. Others, again, have said that, if they could be convinced that the Bible taught Calvinism, they would throw it away, and follow rather the light of nature, as giving more just and honorable conceptions of the divine character and government. But we look on all such expressions, from whatever quarter they may come, as unnecessary, irreverent, and unbecoming. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Holding the scriptures, therefore, to be an authority, from which there is no appeal, if we have shown, that we go as far as the scriptures go, we have effectually vindicated our principles from the charge of not going far enough. Our opponents, however, may say, that, considering the question respecting the true import of scripture as being still at issue between us, we do not go far enough for safety, or the moral effects of our doctrines. The plan already marked out will lead us to examine these objections with some care.

If men did but know what felicity dwells in the cottage of a virtuous poor man—how sound he sleeps, how quiet his breast, how composed his mind, how free from care, how easy his provision, how healthful his morning, how sober his night, how moist his mouth, how joyful his heart—they would never admire the noises, and the discases, the throng of passions, and the violence of unnatural appetites, that fill the houses of the luxurious and the hearts of the ambitious.—*Jeremy Taylor.*

CHRISTIAN REGISTER.

BOSTON, SATURDAY, MAY 5, 1827.

In our last we gave a notice of the ordination of Mr Southmayd, over a new Society in Concord, Mass. The account of this ordination which appeared in the Recorder and Telegraph, of last week, was accompanied by the following paragraph.

"On the last Sabbath in April 1820, the Gospel was first preached to a little band in Concord, who seceded from the Unitarian Church and Society. Within a year, a church has been gathered, a meetinghouse erected and finished, with a bell, a pastor settled, and a pleasing effusion of the spirit has been granted."

Did the writer mean that the gospel had never been preached to the members of this little band, while connected with the Unitarian Society?—or did he mean that this was the first time the seceders, as a body, held separate worship? If the latter was his meaning, the mode of expression was certainly unfortunate.

But what we consider as most objectionable in the paragraph, is the closing part, in which an attempt is made to fix the impression that God had given a special token of the divine approbation of their proceedings.

If it were not true, that the friends of those religious excitements which have of late become so common, do themselves speak and act in reference to them as though they were effected by merely human agency, we should not so readily have noticed, what seems to us the boldness, not to say arrogance, of speaking of this particular excitement as the result of special divine interposition.

To us, indeeed, it seems like an unhallowed and most blameworthy trifling, when we attempt to attach honor and dignity to our sectarian undertakings, and to turn the public mind perhaps, from the unworthy means by which we have accomplished them, by attributing any apparent success of our plans, to the special approbation of Heaven.

Had the seceders, in this instance, been denied any christian privileges, or had they been destitute of a serious, evangelical ministry among them, the case would have presented a different aspect. We are by no means disposed to bind any one to a worship which his conscience disapproves; and even where simply a better edification is expected, let men seek and obtain it, if they can do it by peaceable and honorable means. But let not the hoary headed servant of God, who by a life of unblemished purity, and well-tempered zeal, as well as by precept and doctrine, has testified his love of christian excellence, and his desire to promote the power of true religion over the hearts and lives of men,—let not such an one be treated as an anti-christian and an enemy of the truth. Especially let not men bring contempt on the doctrine of divine influences, by profanely pretending that a work, which human means and sectarian zeal are fully competent to effect, has been accomplished by the agency of the Divine Spirit.

An article appeared, a few weeks since in the Christian Watchman, in which the Baptists, as a denomination, were called on to exert their strength for the diffusion of tracts and other means of influence, relative to their distinguishing principles. The same article was quoted and commended by the Columbian Star, a Baptist paper published at Washington. In reference to this article, the Boston Recorder and Telegraph has the following paragraph, apparently addressed to the Baptists generally:—

"Brethren—we speak only for ourselves on this subject. It we could induce a friend or relative to become a Unitarian and a Pedobaptist, or a Baptist and a living Christian, we would not hesitate a moment to choose the latter. We had supposed too, that we came far nearer to a real Christian union, with those from whom we are separated only by an external ordinance, than with those from whom we differ on almost every essential article of faith."

The Unitarian, it will be perceived, is not regarded by the editors of the Recorder and Telegraph as capable of being a "living Christian."

This is the light in which Unitarians are hereafter to be viewed, and this the manner in which they are to be spoken of, by the self-styled Orthodox. The unyielding perseverance and effrontery with which such things are said and repeated is well adapted to influence the timid and unreflecting, and in this way it is that some are either frightened or dragged into the ranks of Orthodoxy, who are not the happier for the change, and who, neither in temper or practice give any evidence that they are better Christians than before. They think it is more safe to believe *too much*, than to run the risk of believing *too little;* not considering that believing too *much* is equally also believing too *little*, since it is equally a deviation from *truth;*—not considering neither, that there is as much danger and guilt too, in not using our faculties for the discovery and rejection of old errors, and the embracing of new truths, as there is in ventnring on new errors by too fearless and bold an examination of existing errors and abuses.

It has certainly become a question of serious moment—what is the duty of Unitarian Christians, in reference to the Orthodox, and to their spirit of denouncing and exclusiveness,—and especially their schismatic intermeddling with the religious affairs of peaceable, united and orderly societies.

Shall they do as they are done by,—enter into every house where they can gain admittance, in orthodox parishes, and do what they can to produce alienation from their ministers, by denouncing spiritual woe and death against them as blind guides? Shall they creep from house to house, in the absence of the principal head of the family, and tamper with the sensibilities or the fears of the amiable and perhaps timid inmates, and thus sow the deadly seeds of religious jealousy and family discord? In a word, shall Unitarians follow the example that is set them,—and consider every orthodox parish an enemy's country, and enter upon it in the true spirit of proselytism, waste and destroy, and make reprisals and take captives whenever they may be found? Or shall they quietly sit down, and trust to the returning and redeeming good sense of the community, for the rectification of the moral disorders that are abroad?

We are not of those who think that "we may do evil, that good may come." But, in such a state of things, we are hardly prepared to say wherein is the greatest evil,—to sit quietly down and passively witness the tendency to "Universal misrule and moral desolation," [*Dr Beecher's letter,*] or to arouse and nerve ourselves for the odious, revolting task of defending ourselves, and what we deem the cause of truth, with the enemy's weapons.

ORIGINAL COMMUNICATIONS.

FOR THE CHRITIAN REGISTER.

Mr Editor.—In turning over the pages of a pamphlet just published, entitled a Review of *the Rev. Dr Channing's Discourse preached at the Dedication of the Second* Congregational Church in New York, I met on page 5 with the assertion that Professor Stuart's Letters to Mr Channing on the Trinity "were never answered." To which assertion was appended the following note.

"We are aware that the writer of a review in the Christian Examiner, for September and October, 1824, has said, p. 368, 'We had, with amazement, both seen in print, and heard in conversation, the assertion, that no reply had ever been made to Stuart's Letters on the Trinity; and hence, in a tone of boasting, it was inferred that they were acknowledged to be unanswerable; notwithstanding that a most thorough and conclusive reply had been printed in the Christian Disciple, and a very large separate edition eagerly bought up, and spread through the community.' An assertion, which must fill every candid reader, acquainted with the facts, with 'amazement.' Professor Stuart's argument was almost entirely scriptural, consisting in a critical examination of a portion of the passages of the New Testament supposed by the Orthodox to teach the doctrines of the Trinity and of two natures in Christ, while the argument of the writer of the article in the Christian Disciple referred to, was almost entirely philosophical, consisting in an examination of the consistency of the doctrines mentioned with reason. Nor is this all.—The writer of that article had himself only claimed that it might be considered 'a virtual answer' to professor Stuart's Letters, and had said in his very first sentence, 'instead of confining our attention exclusively to Professor Stuart's Letters, we have thought that it would be more useful and more satisfactory to our readers, to give a general view of the subject in controversy, with the reasons for our own opinions, *without particular reference to his work.*'"

Being the writer of the article here referred to, I beg leave to make a remark or two by way of setting right this note—which seems to me of rather an extraordinary character, and I hope is no specimen of the unfairness of the pamphlet in general.

The writer of the note differs from me in my opinion that Mr Stuart's letters were answered, and professes to be as much amazed at my opinion as I was and still am at his.—But here it is plain that the disagreement really is as to what would constitute an answer—a question about which there may be honest difference of judgment. The reasons for which I called it an answer, may be inferred from my saying in relation to it, "that the most triumphant refutation, if published as a *Review*, would be esteemed no *answer* by those who are accustomed to regard names rather than things." And afterwards—"it was in the form of a Review, and a reply to the argument and the subject, rather than a formal examination of the letters step by step." Such a reply as this I did, and do still, regard as an answer. The present Reviewer thinks it should not be so regarded.

The reason which he gives for his judgment is this: that "Prof. Stuart's [argument] was almost entirely scriptural," and that of the Christian Disciple, "almost entirely philosophical, *consisting in an examination of the consistency of the doctrines mentioned with reason.*"

Is this true?—I think it is not; and the following statement will prove it not to be.

The article in reply to Stuart consists of 60 pages: 28 of which *are occupied in the argument from scripture;* 14 of them being engaged in examining those passages which are assumed to favor the trinitarian faith.—Now I ask, how can this writer say that the argument was "almost entirely *philosophical,*" when in 28 pages out of 60 it was directly *scriptural?*

This is not all. The "philosophical argument" as he terms it, occupies only about *ten pages*—from 372 to 383. The remainder of the article is principally taken up in tracing the history of the doctrine, and in stating and illustrating the principles of interpretation—which last, (about eight pages,) we might fairly class with the scriptural argument, as being necessarily subsidiary.—But waiving this, here are TEN pages of the argument from reason, and TWENTY-EIGHT of the argument from scripture, and yet this Reviewer ventures to say that the argument was "*almost entirely philosophical;*" and therefore no answer!—He knew that most of his readers would suppose that he spake the truth, without examining for themselves.

Still, however, he may think it no answer. He is at perfect liberty to think so—only until he gives a better reason for his opinion, I see no cause to change mine.

The reason which he gives for his opinion in the last part of this note, is a little more plausible. Yet I would ask, whether a *virtual answer,* necessarily mean *no answer at all?* A virtual answer may be in effect a complete and satisfactory answer. And the writer in the Disciple plainly did not mean to disclaim the intention of making a reply. He was giving his reasons for not making it "a DIRECT reply;" and he adds, "we shall give a virtual answer at least, or what we regard as an answer, to his, (Stuart's,) statements and arguments." He wrote *what he regarded as an answer.* He is not therefore to be brought to prove that he did not intend it as an answer.

I have put this statement into the fewest words possible, and will add no remarks—leaving it to make its own impression on a thinking and impartial public.

A WRITER IN THE EXAMINER.

FOR THE CHRISTIAN REGISTER

Mr Editor—The writer, who under the signature, Respondi, attempted in your last paper an answer to several questions relating to *revivals,* which I lately proposed for discussion, has not replied in so full and satisfactory a manner as I could desire.

He admits that revivals are not necessary to the existence of piety. I thank him for this admission, and wish that all the friends of revivals were equally candid. It would seem, from the language which many employ on this subject, that they regarded those places in which there had been no special excitement on the subject of religion, as mere moral wastes—*valleys of dry bones,* presenting nothing to view but images of desolation and death. The question was proposed with special reference to this sentiment, which it is believed prevails to a very considerable extent.

The 5th, 6th, and 7th questions were proposed with reference to the same sentiment. In answer to the 5th, Respondi admits that revivals were not common before the days of Whitfield; but, by classing them with Sabbath Schools, he implies that they are to be reckoned among the improvements of modern times. This is perfectly fair. Let them ever be regarded in this light, as means for promoting religion *of human invention,* and let them be judged by their fruits. Sabbath Schools I approve, because I believe that they tend to the advancement of religion.—Let me only be convinced that what are technically called *revivals,* are the best means of promoting religion, and though they are the inventions of modern times, I will not be slow to adopt them. But let not their friends claim for them a higher origin, and affect to class them as is sometimes done with the miraculous events of the day of Pentecost.

I do not know that I ought to complain of the answer that is given to the 6th question, as the question *seemed* to admit, that the effects of revivals were *generally* though not *necessarily* good. The question ought to have been stated thus: Is the moral state of a town or Christian society, which has never been the scene of those special excitements, denominated revivals, commonly worse than that of a town or christian society where such excitements have prevailed?

Question 7th, which also is perhaps wrongly expressed, was proposed under the solemn conviction, that thousands, mistaking the means for the end, do actually judge of the religious character of themselves and others, by the frequency with which they attend religious meetings. Whether this be a safe rule of judgment or not I will leave it for Respondi to answer.

I confess I was not a little surprised on reading the answers to my 2nd and 4th questions. The 2d question referred to those *causes* which, operating on the public mind, led to the conviction that revivals were desirable events and ought to be encouraged. And it was implied that this conviction did not arise so much from the reading of the Bible, as of the accounts of revivals with which many of the publications of the day abound. The answer which Respondi has given to this question relates solely to the *effects* of revivals.

I was truly sorry and not a little surprised that an attempt should be made to defend the practice, referred to in the 4th question, of bringing forward in a public assembly young and inexperienced christians *to relate their experiences.* That good impressions may, by this means, be made on the minds of some, will not be denied. But what must be the effect produced on the person himself thus suddenly raised to an eminence, which entitles him to speak in a public assembly? The child of 10 or 12; or the youth of 14 or 16 years, has been deeply and perhaps savingly affected by Christian truth. All at once, he finds himself the object of general remark and attention. He feels his consequence, and fears not the face of man. He is easily persuaded to come into a religious meeting, not to hear, but to speak; not to learn, but to teach; not to be made better, but to assist in producing an effect. *He* must know very little of human nature, who supposes that this practice is not eminently fitted to foster vanity, and to inspire an unbecoming confidence—and a spirit of intolerable pride.

I have nothing to object to the commentary of Respondi on the 3d question. It is not an answer to my question; but I fully accord with the sentiments it contains and the spirit it breathes. Alas! for that "pastor and people who are satisfied with their religious improvement." Alas! for those pastors "who feel" not "the need of greater exertions to animate their own graces, to arouse indifferent and nominal Christians, and to enlarge the annually diminishing church with fresh additions of devoted followers of the Lamb," and who are not "ready" according to their strength and wisdom, "to labor in season and out of season" for the advancement of pure religion.

And I do most heartily respond to the solemn wish or prayer with which Respondi closes his communication, "The Lord guide all serious inquirers after truth, &c.," only regretting that instead of Respondi, the signature he adopted, he did not choose the more appropriate one of *Conatus Sum.*

I hope it will not be inferred from any thing I have written, that I am opposed to real revivals, or to all extraordinary excitement and zeal and engagedness on the subject of religion. The questions I proposed were intended merely to express my doubts respecting the expediency of those measures which are commonly resorted to, to produce such revivals as are now popular, as well as of the desirableness, all things considered, of the effects produced by them. On these points I acknowledge that I am somewhat sceptical.

Perhaps the unpleasant things connected with revivals, which I have seen or which have come to my knowledge, are their necessary concomitants. Perhaps such revivals, as all Christians desire, might be produced by such means, as all Christians would approve. I would therefore conclude these remarks by proposing the following question:

What are the best means of exciting in the community an increased attention to Christian truth and practical piety? QUAERO.

FOR THE CHRISTIAN REGISTER.

SKETCH OF ARIANISM.

(Continued,)

The following are the principal distinguishing tenets of Arius, as they are derived from his own writings; He held that the *Son* was totally and *essentially* distinct from the *Father;* that he was created out of nothing before time was, and that before he was created he did not exist; the generation of the Son he considered as *figurative,* and not a participation of substance, but a creation, as the word creation is frequently used in Scripture with respect to mankind; and he confirmed this from Prov. viii. 22; that this superangelic and perfect spirit, created by the Father before all ages, was the instrument by which he created all other beings; and that he is called the only-begotten Son, because he only was created by the *immediate* act and power of God himself.—The creed which was presented by Arius at the council of Jerusalem A. D. 335, was as follows:—"We believe in one God the Father almighty; and in the Lord Jesus Christ his Son, begotten of him before all ages, God, the word, by whom all things were made, which are in heaven and in earth; who came down and was incarnate, and suffered, and rose again, and ascended to heaven, and shall come again to judge the living and the dead; and in the Holy Ghost; the resurrection of the flesh; the life of the world to come, and the kingdom of heaven; in one Catholic church of God, extending itself from one end of the earth to the other."

What were his opinions concerning the Holy Ghost, is not so well known. It is certain, however, that his notions concerning Christ's nature were accompanied and connected with other sentiments, which were widely different from those generally held among Christians at that time, though none of the early Christian writers have given us a complete and coherent system of those religious tenets which were really held by Arius and his followers.

Soon after the death of Arius, Constantius succeeded his father Constantine in the empire of the East. In him, the Arians found a powerful and zealous protector. Under the succeeding emperors, they underwent various revolutions, alternately persecuting and persecuted, according to the degree of interest they had in the civil power; till, at length, Theodosius the Great presecuted them with a great degree of violence, and used every possible effort to suppress and disperse them. He drove them from their churches, enacted laws whose severity exposed them to the greatest calamities, and rendered, throughout his dominions, the decrees of the council of Nice triumphant over all opposition; so that the public profession of the Arian doctrine was confined to the barbarous and unconquered nations, such as the Burgundians, Goths, and Vandals.

In the commencement of the fifth century, Arianism was carried into Asia under the Goths and into Africa under the Vendals.—Flying from persecution, it found among those fierce and savage nations, which were overthrowing the Western Empire, a fixed residence and a peaceful retreat. Here their doctrines being embraced by a ferocious people, the Arians, in their turn, became the persecutors; and they oppressed and vexed in various ways, such as professed their adherence to the Nicene doctrines.—The kings of the Vandals in this century, and particularly Genseric and Hunneric his son, demolished the churches of those Christians who acknowledged the divinity of Christ, sent their bishops iuto exile, and tormented in various ways, such as were firm and inflexible in the profession of their faith.

Italy, the Gauls and Spain were also strongly attached to Arianism, and about the commencement of the sixth century, it was triumphant in many parts of Asia, Africa and Europe. From this time however, it began to decline, occasionally throwing up bright gleams of light, like an expiring lamp, and after glimmering awhile, finally went out, leaving the world in the night of the dark ages. The Arians ceased to exist as a sect towards the close of the seventh century; or if this faith still existed, it was only among those barbarous nations placed beyond the power of the Roman Empire. It slumbered among the ruins of all that was rational in religion and philosophy, through this long blank in the history of man, till, in the fifteenth century, Erasmus, followed by Servetus and Grotius, aimed at its restoration. Since then, the progress of liberal principles has been constant and uniform, and its history is too well known to require to be related here. A. G.

FOR THE CHRISTIAN REGISTER.

Mr Editor,—A correspondent in your last number has given some suggestions relating to the government of the Juvenile Delinquent Institution in this City, which hints are sound, particularly that relating to the introduction of a library. The encomium paid by that writer on the City Government is likewise just. But as one who is desirous to see this establishment flourish, I would call the attention of the Government of the Commonwealth to the subject. It cannot be expected that the City alone will be able to extend this institution so as to embrace and accomplish all the objects for which it is desirable such an institution should exist.—It will at once be seen, that in its present condition there is no provision made for another unfortunate class of sufferers. I now speak of Girls, who are permitted to prowl the streets in beggary, and who by thus continuing, will, as an almost inevitable consequence, insure their own disgrace and ruin.

In all commercial Cities it must necessarily follow, that a large class of children who are proper subjects for institutions of this description are found, and I apprehend the virtuous in society cannot be engaged in a more laudable service, than that of exerting their endeavors to promote the welfare of these unfortunate children; and much more satisfaction must certainly be realized in preventing evil, than in the invention of punishment.

New York has given us a good example. The Legislature of that State granted at their last session, twenty thousand dollars to the institution in that City; and it is believed the Legislature of this State only want information of this establishment, and the operation that will be produced by nourishing it, to prompt them to a similar act of generosity. A.

OBITUARY.

Died in Scituate, James Barrel. He was born December 29, 1727, and died April 15, 1827. Nature had furnished him with a frame of uncommon strength, and a general constitution that promised long life; and he had been careful to preserve health by temperance and regularity of good habits. His strength and activity had not in the least abated, until past three score, and he was able to perform the full labor of a man until past four score and five. When more than half a century old, he entered the American Revolutionary Army, and continued in the service nearly three years: but he was not much exposed in battle, having been generally attached to the hospital department. He was married A. D. 1751 and lived 62 years, with the same partner in the same dwelling. His children were 7—his grand children 40—his great grand children 102—and his great great grand children 6—making the extraordinary total of 155 births of his descendants before his decease. When he was about three score years and ten, his attention was particularly directed to religion. He had been educated by pious parents, had always been a regular worshipper, and entertained a sincere respect for religion, but at the time aboved named his mind was more deeply impressed, and his soul was stirred up to that lively and fervent piety which his friends have long delighted to witness. At that time he was united to the second Congregrational Church in this place. He used to date his life from that period, because, as he said, he had not learned the true purposes of life until then. His mental powers were as uncommonly spared in his old age, as his personal strenth; and it was beautiful to behold these last fruits of his faculties devoted to God and the Redeemer. In religion he was wedded to no particular sect, and his feelings were always on the side of charity and peace.

He had lived to bury the whole community of his cotemporaries in a vast circle around him: but he had lived to see his descendants multiplied like the sands. He had lived under the ministry of four successive Pastors. He had lived to see the population of his country double at least four times. He had seen her engaged thrice in war—and took the field in her most desperate struggle for independence. He lived to see that independence atchieved, and a tide of prosperity and glory to follow unparallelled in all history. He lived to see a vast improvement in the arts of life—in the manners of society—in the education of youth—and in enlarged and liberal views of religion. Like the good old Simeon, he could truly say, "Lord now lettest thou thy servant depart in peace according to thy word, for mine eyes have seen thy salvation."

MORAL AND RELIGIOUS.

Sunday Evening Lectures. The last lecture was preached by the Rev. Mr Colman, of Salem, in the Rev. Mr Ware's Church. The next Lecture will be in the Church in Federal street. The services will commence at seven o'clock.

The late sermon of Rev. Dr Channing, at the Dedication of the second Congregational Unitarian Church, New York, is advertised as in the Press in Liverpool.

We understand that Mr John Goldsbury has accepted the unanimous invitation of the Unitarian Church and Society in North Bridgewater to become their pastor.

Intelligence has been received of the formation of an Association in Kennebunk, auxillary to the American Unitarian Association.

Colonization Society. Mr Gurley, the Agent for the American Colonization Society, at Washington, has published an article in the National Intelligencer, intended to rectify any misapprehensions that may arise respecting the management of the concerns of the Society, from an article in the last number of the North American Review, relating to the Society. The North American Review censures the Managers for sending out their emigrants at the most unhealthy season.

The substance of the reply is, that the rainy months, which are deemed most unhealthy, are not really so, provided the emigrants could find immediate wholesome shelter on their arrival. It is stated also, as the opinion of Mr Ashmun, the Colonial Agent, that "if emigrants come from the South, they cannot arrive very unseasonably, in any part of the year." It is admiited however, that the most favorable period of the year for emigration, is Autumn.

The following intelligence has not, we believe, appeared before, in our columns.

Liberia. The Colonizaiion Society acknowledge the receipt of letters from Liberia up to the 11th of February, representing the colony as in the enjoyment of health, peace and prosperity. The colonists are engaged in constructing new and more extensive fortifications, and various other public buildings, and are making great improvements in their condition. The agriculture of the colony promises well for this year. A valuable grant has been obtained of the Junk Territory, forty miles south of Cape Messurado, and a factory commenced at that place. The establishment at St John's Grand Bossa, Young Sister's, and Factory Island, are still maintained, and promise important advantages. The colonial Agent, Mr Ashmun, expresses his determination to visit the United States the ensging Summer.

LITERARY.

Lingard's History. The History of England by Dr Lingard, a Roman Catholic priest, is said to be in a course of publication, in this country. And in several of our public journals it has been named with approbation. The Church Register, published at Philadelphia, has however come out against it, by publishing a letter of Dr Philpott's, in which he charges Dr Lingard not only with unfairness in his quotations in some former controversial work, but of misrepresentation. The Church Register states also that the Edinburgh reviewers have retracted in a great degree, from the work as a whole, the commendations they bestowed on some of the first volumes. This paper concludes its remarks by saying "This history is in truth, only one of the forms in which the old controversy between Roman Catholics and Protestants, has been revived." Of the justice of these representations we are unable to judge. We give them as we find them, that our readers may be directed to the materials for an opinion of the work, so far as it may be had without a personal examination.

Since the above remarks were put in type, we have received the March number of the Eclectic Review, which contains a review of Turner's and Lingard's Histories of England. Speaking generally of the discrepancies and defects, as well as the truths and the real value of the different histories since Hume, the reviewer says, "The conflict of errors, tends, however, if not to elect, at least to illustrate truth;"—"The extensive detail of Rapui; the incidental investigation of Henry; the intelligence, research, and liberality of Mr Turner; the thorough-going partizanship of Dr Lingard; are all useful in their way; they give us the evidence in so many lights, that it is our own fault if we miss the right result"

These remarks are succeeded by the following sentences in reference to Dr Lingard; which we quote, as some interest seems to have been excited in reference to his History.

"Before we pass on from these prefatory remarks to the more immediate subject of the present article, we deem it expedient to disavow, in reference to the expression just used, and to others of the same kind that may occur hereafter, any intentional disrespect to Dr Lingard. We have given his volumes a fair examination, and we have risen from their perusal with the conviction that he is, of all writers on English history, the most deeply prejudiced. And when, always keeping in view his extensive knowledge and his singular acuteness, we have compared the evidence that lay before him with the inferences which he has felt himself justified in deducing from it, we have found it impossible to resist the conclusion, that his prejudices are deliberate. His devotedness to his Church seems to have had an injurious effect upon his understanding, with the entire consent of his will. Without meaning for a moment to impute intentional falsehood to such a man, we cannot help expressing our unfeigned astonishment at the system of unscrupulous and unhesitating advocacy which he has seen fit to adopt."

Education in Scotland. The following is truly honorable, and presents a view much beyond our expectations, well grounded as they were, of the general diffusion of elementary learning in Scotland:—*Nat. Gaz.*

"A committee of the General Assembly of Scotland, has lately published a report on the subject of increasing the means of education and religious instruction in Scotland. For the purpose of obtaining information of the actual state of education, they circulated queries, and have received answers *from every parish in Scotland.* It was ascertained that in ten of the synods of Scotland, comprising 764 parishes and 1,716,126 persons, the means of education were so extensive, that there was scarcely an individual who had not been taught to read. In the remaining seven synods, viz. Argyle, Gleneig, Ross, Sutherland, Caithness, Orkney and Zetland, containing 143 parishes and 377,730 inhabitants, it was found 250 schools were wanted, which it was computed would educate 10,500 children. The committee, in answer to their solicitations for pecuniary aid to establish these schools, have received sums amounting to 5488*l*, principally from parochial collections, and are in expectation of receiving further sums."

Mr *Beltrami*, an Italian, has lately published, at New Orleans, an account of his travels to the sources of the Mississippi and Ohio. He gives an account of a MS. in the Mexican language containing the gospels, supposed to have been written by Montezuma, son of the Emperor of that name, who had been instructed by the Spanish monks, soon after Mexico was conquered It is believed to be in hieroglyphics and letters united. —and such is lately found to be the writings of the ancient Egyptians.

The publication of three MSS. of great antiquity and undoubted authenticity will soon take place, calculated to throw much light upon the earliest epochs of history of continental India. They have lately been procured by Sir A. Johnston, Chief Justice of Ceylon, from the Budhist priests.—*Asiatic Journal.*

The celebrated Italian Geologist, Professor Bracchi, who had been travelling in Africa, for several years, died lately at Cairo. He was returning to Europe with his valuable acquisitions.

FOREIGN INTELLIGENCE.

LATE FROM ENGLAND. London papers to the 24th of March and Liverpool to the 26th have been received at this port by the ship Emerald, Howes, in 32 days from Liverpool.

Mr Canning appears to have been again confined with gout, but was much better, and Lord Liverpool was slowly recovering from his paralytic attack. He had not regained his speech, though the use of his right leg was in a great measure restored to him.

Parliament were in session, but appeared to be principally engaged in private business. The Chancellor of the Exchequer had deferred opening his Budget until after the Easter holidays.

Paris papers of the 21st had been received in London. Some apprehensions prevailed of a ferment in some parts of Spain; but the report could not be traced to any authentic origin.

London, March 24. The *Austrian Observer* of the 12th March has news from Constantinople of 24th February, which states the arrival of M. de Ribeaupierre on the 11th. The remainder of this very laconic article, is taken up with the account of the defeat by Redschid Pacha of a corps of 6,000 Greeks who were going to relieve Athens. The Greeks are said to have lost 1,200 men, and to have had six of their Captains made prisoners.

We received last night by express, the Paris Journals of Friday, accompanied with a letter, which says,—

"Another Courier has arrived this morning from Spain, with despatches from Madrid, dated 13th March. The contents of these despatches, published by the Etoile, are considered here as very important, because they remove more and more the probabilities of war."

The Etoile has an article from Trieste of the 10th inst. confirming the defeat of the Greeks upon Athens. Bourbacki, and two hundred of the prisoners, were executed by order of Redschid Pacha.

In the London Courier of March 12th, we have the following remarks on the present state of cabinet affairs.

Reports and rumoors of various kinds have prevailed this morning; and, among them, that of Mr Canning's resignation has been confidently revived, as well as that of the sudden departure of Mr Lamb from Madrid. There is, certainly, no truth in either of them. Ministers, themselves, do not participate in the eagerness of their friends or opponents, for completing the arrangements which the situation of the Earl of Liverpool must render ultimately necessary. Fortunately, the office held by the Noble Earl, in the Councils of the Empire, is one which admits of its duties being either temporarily suspended, or fulfilled by another, without any serious inconvenience to the public service. Hence it has been practicable to proceed in the business with that due regard for the feelings of his Lordship, which every man in the country would wish to see observed. Hence, too, the obvious absurdity of supposing, that, at this particular period, any such derangement of the Cabinet could take place, as would be involved in a step which is attributed to Mr Canning.

With respect to the sudden departure of Mr Lamb from Madrid, we suppose this rumour has been set afloat, for the hundreth time, in consequence of its being known that some fresh troops are under orders for embarkation for Portugal, rendered necessary, as we learn, by the last despatches from Gen. Clinton. The force intended to be sent, consists of detachments belonging to the 12th Lancers, the Grenadier Guards, and the 14th Regiment of Infantry, which will embark in the course of the present week at Portsmouth.—Detachments, also, belonging to the 23d and 43d regiments of foot, will embark this week at Plymouth, for Portugal. A detachment, belonging to the 96th regiment of foot, marched on Saturday morning, from Westminster, for Bristol, on their route to Plymouth; but we have not learned whether their destination is to the Peninsula.

From England. By the Sapphire, which arrived at this port on Wednesday, in 25 days from Liverpool, we have received papers of that city to April 5. The Commercial Gazette of Thursday contains the following summary of news.

It appears by the Oriental Spectator of January 5th, that there had been an insurrection at Hydra, but it had been quelled by Conduriottis, and that Miaulis had been declared a traitor. There is nothing of moment from that quarter.

It appears that there is some opposition to the appointment of Mr Canning, as Premier. No formal resignation by Lord Liverpool had been tendered on the 3d of April.

Lord Liverpool continued very feeble. Parliament was engaged in discussing the bill for regulating the importation and price of grain. A bill is also before Parliament for altering the law respecting the writs of right. Mr Canning is able to attend to public business, but is not fully restored to health. On the 3d of April, Mr Peel and the Chancellor of the Exchequer and the Spanish and Portuguese Ministers transacted business with him at his lodgings. The Duke de La Rochefoucault has lately died at Paris.—He was a liberal man, and an active friend of all public literary and humane institutions. At his funeral, some disturbance took place. The pupils of a school which he had patronized wished to carry the body to the church, and an unhappy dispute arose between them and the guards.—Chateaubriand and Mole had been stricken out of the Commission to report on the law of the press— they were omitted only by a small majority. It is said, "that the only traitors to legitimacy in Portugal are the friends to the new Constitution, with the Infanta at their head. England and Russia are decidedly in favor of the emancipation of Greece. Disputes continue in Portugal, and in other countries in behalf of that kingdom. It is said in a Paris paper, that Don Pedro, the Emperor of Brazil, being out of the kingdom, has no right to the throne, nor to dispose of it to his daughter; and therefore, that it belongs of right to the second son of the late King, Don Miguel, the Infant. He is said to be very competent to govern, although the English have represented him as imbecile. The influence of the English in Portugal is becoming unpopular. Three couriers from Madrid reached Paris 30th March.—One proceeded to London, one to St Petersburg, and one to Vienna. The object is supposed to be important.

Paris, March 12. The following is a copy of a letter written by Lord Cochrane to Mr Eynard, at the moment of his departure from Saint Tropez for Greece:—

"At last I am about to embark. You will hear of me, perhaps, sooner than you expect. I shall risk every thing, in order to accomplish what I have promised; but if any misfortune happen to me, I leave Lady Cochrane and my children, who are as dear to me as liberty is to Greece, confided to your care, and to that of the friends of the cause."

We have only to remark on the above, that the French Ministry have refused to interpose in favor of the Greeks, along with Russia and England. The Greeks, indeed, are fighting for liberty, under the sign of the cross; but then they are merely Christians, not Jesuits. Letters from Calamos, of the 5th Feb. state, that the Greeks are closely blockading Missolonghi by land, and that they only wait for their fleet to storm it.

Portugal. By an arrival at New York from Gibraltar, intelligence is received from Portugal, to the 3d of March. We give the following extracts.

Letters received in Lisbon of the 2d March, say that the utmost confusion prevailed among the Rebels on the banks of the Tagus, and at Lamega. On hearing of the advance of General Mello beyond Labrana, the 7th Chasseurs mutinied. Count Villa Flor was to leave Villa Real the 27th February, for the purpose of expelling the Rebels, and it is said would enter Spain by Miranda or Freix d'Espada a Cinta.

The news from Tros-os-Montes (26th Feb.) state, the rebbels had collected all their forces, and were marching on Beira; in consequence of which, General Mello was to occupy Chaves. It was also reported, that the English brigade was marching from Coimbre to Vizeu, and General Clinton was on his way to Oporto, to make himself acquainted with the different military positions in the province of Minho.

A Malta paper says, the Egyptian fleet which sailed from Alexandria for the Morea, was commanded by Moharem Bey, son-in-law of the Pacha, and consisted of 78 sail, of which 30 were sloops of war, 4 fireships, and the rest European and Turkish transports. There were no troops on board but, money, provisions, and ammunition. The specie on board amounted to 900,000 Spanish dollars.

Items. The Unicorn, steam vessel with Lord Cochrane on board, was off Leghorn 4th March. Four slave vessels, with 1155 slaves from the coast of Africa, arrived at Bahia the latter part of December. The Weser had risen to an alarming height, and serious damage from inundations was apprehended. Under date of Bremen, 6th March, it is stated, "the dikes have given away in several places, and the water is rapidly overflowing the low country."—Trade was improving in Manchester.—Mr Gallatin, American Minister transacted business with Mr Canning on the 20th at the Foreign Office. A Foreign Quarterly Review and Continental Literary Miscellany, is announced under high literary auspices. Its avowed purpose is to render foriegn literature familiar in Great Britain.

South America. An intelligent gentleman from Rio Grande has furnished the editor of the Baltimore American with the following particulars of the battle recently fought between the Brazilian and the Buenos Ayrean forces:—

"The Buenos Ayrean army under the command of General Alvear, having thrown itself between the van of the Imperial army, and Rio Grande, continued to advance towards that city as far as the walls of Jageron, which town it entered, paying due respect to the property and persons of the inhabitants. The Buenos Ayreans then made a diversion towards the city of Porto Allegro, (the capital af the province) and after various efforts to engage the Imperialists, finally succeeded in bringing them to action on or about the 26th of February. As it was expected that a general engagement would be decisive of the contest and would in all probability involve consequences of the highest importance to both countries, the commanders of the two armies had established the highest degree of discipline of which their respective commands were susceptible. When the action commenced, the Buenos Ayrean army numbered about eight thousand men, principally mounted; that of the Brazilians about ten thousand men. The Brazilian General aware of the powerful charge of the Buenos Ayrean cavalry, protected his centre and flanks by a large body of German lancers. The encounter was furious and bloody, and the slaughter consequently, great on both sides. The battle lasted, without intermission, until night separated the combatants.

"The loss on both sides it is supposed is nearly equal, in all about 5000 men killed and wounded. The Brazilian *officials* claim the victory, but the people of Rio Grande seemed very doubtful on the subject; as, notwithstanding their attachment to the Emperor, (having a short time previous voluntarily presented him with $500,000) they did not evince any signs of joy or gratulation, either in their appearnce or in the illumintation of their houses. Of the further details of this battle it was impossible at the time of leaving Rio Grande, to obtain any information, the official reports of the day not being entitled to any credit and rumors being equally unsatisfactory."

Extract of a letter from La Guaray, dated April 2d, 1827.

"Mr F——— was imprisoned to day by order of Bolivar. I have just been to see him; his situation is really shocking—the room in which he is confined is not larger than one of the smallest cells in your new state prison. There was a bando published to day stating that every merchant that did not pay the amount due by him to the custom house within twenty four hours, should be put in prison, and kept there until paid. This will bring things to a crisis. God only knows how it will result."—*Nat. Gaz.*

SUMMARY.

Representatives Election. The Mayor and Aldermen have appointed Thursday next for the election of thirty Representatives for this city.

At a numerous and respectable meeting of Citizens of both political parties holden at the Exchange Coffee House, favorable to the present administration of the General and State Governments, the following Gentlemen were selected as candidates for Representatives to the next General Court.—Benj. Russell, John B. Davis, Enoch Silsby, David L. Child, John Cotton, Abner Phelps, Thomas Minns, Charles Wells, William Hayden, jr, Joseph Austin, Prentiss Hobbs, James W. Burditt, Winslow Lewis, Edmund Wright, jr, Alpheus Cary, Jos. P. Bradlee, Isaac Scott, H. H. Huggeford, John P. Bigelow, Gedney King, Joel Prouty, Henry Hatch, J. T. Winthrop, Charles Thacher, Adam Bent, Horace Fox, Daniel Baxter, jr, Jos. Valentine, Samuel Austin, jr. David Thacher.

Chantrey's Statue of Washington. This statue has been safely removed from on board the London Packet, and is placed in store. When it was despatched from London, Mr Chantrey was absent at Brighton, where he was detained in attending the commands of the king, in relation to a statue of the Duke of York, and another of himself. The care of despatching the statue of Washington devolved, in consequence, on Mr Allen Cunningham, a gentleman whose testimony to the success of the artist in this work must be quite gratifying. In his letter to the chairman of the committee here he says "I cannot see this statue leave this country without regret. The calm, heroic dignity of its expression has been generally admired here. Mr Chantrey, I have ample cause to know, esteems it one of his happiest efforts"

Print of the Statue. We have heretofore spoken of the expected print, of the statue of Washington by Mr Chantrey, executed under his eye and with his approbation, by a distinguished English artist. This print has now arrived here, and copies of it are for sale by Mr S. Hamilton. We have reason to believe that it is an accurate representation of the statue, and it will serve to give us the only idea of that long expected work of art, which we shall probably have for some time to come, as no proper situation is yet provided in which to place the original. The engraving is finely executed, and aside from the interest which is felt in the more durable and perfect work which it represents, it is of itself, a striking and beautiful picture.—*Boston Daily Adv.*

Bunker-Hill Monument. The work of this enterprize is in progress. The Granite of which it is to be constructed is from quarries at Quincy, and transported to the tide water over the Quincy Rail Way. Some of the blocks of immense magnitude.

Steam Boat. We mentioned a few weeks ago that a new steam boat (the Marco Botzaris) would commence running between New York and Taunton river about the middle of the last month. The proprietors of the boat have not been able to get it in readiness to start quite so soon as they anticipated. We learn from a gentleman who was at New York last week, and on board this boat, that it was in a state of much forwardness, and that the agent expected to make his first trip in the course of this week.—*Taunton Reporter.*

Providence, April 27—Distressing Accident. Our correspondent at Bristol has furnished us with the following melancholy account:—"This day, (Thursday,) at 10 o'clock, a sloop was discovered from Papasquash in distress. The revenue boat and officers immediately proceeded to the vessel, and found her to be the sloop William, of East Greenwich, which sailed from Providence this morning. Off Kinninicutt Point, the Captain, Miller, was knocked overboard by the jib sheet blocks, and drowned. His little son, a lad of eleven years of age, who was the only person on board, endeavored to bring the sloop to, but without effect, and she drifted on this shore, where she now lies. The lad is in safety, and the vessel not damaged."

Georgia. The Augusta Chronicle of the 11th inst. states that Col. Duncan G. Campbell, has consented to be a candidate for the office of Governor of that State. He is to be supported in opposition to Mr Forsyth. Gov. Troup, it is understood, does not offer again.

Lieut. Percival. The New York Observer states that Lieut. Percival, who commanded the U. S. schooner Dolphin at the Sandwich Islands and whose conduct was so offensive to the missionaries, arrived that port last week, as First Lieutenant of the frigate United States, [Com. Hull,] and was arrested before landing, by writs of individuals, for grievances uncounected with the outrage upon the missionaries. For want of bail, he was committed to prison.

The Agent of the Albany Railway Company, (we believe Mr Featherstonhauff,) who had been sent to England to get information on the subject; has viewed all there, and returns with more enthusiasm in their favor, than he left home.

We understand that a duel was fought at West Point, on Wednesday, between two Lieutenants of the army, one of whom was killed at the first fire. We now look for a salutary public example.—*N. Y. paper.*

MARRIAGES.

In this city, on Tuesday evening, Mr Thomas Holt, to Miss Ruth Wells, daughter of the late Capt. Moses Wells, of Newburyport,—Mr Leland Thurston to Miss Margaret L. Hutchings.—By the Rev. Paul Dean, Mr Charles Hammond, to Mrs Lydia E. Harris, both of this city.—By Rev. Mr Greenwood, George W. Lyman, Esq. to Miss Anne Pratt, daughter of William Pratt, Esq.

In New York, Mr Theodore Dwight, jun., to Miss Ellen Boyd, daughter of Samuel Boyd, Esq.

DEATHS.

In this city, on Friday last, John Brooks Tileston, in the 6th year of his age, a very promising son of Mr Wm. Tileston.

In Dorchester, Mrs Lydia Gardner, aged 51, consort of Joshua G. Esq.

In Pomfret, Conn. Capt. Peter Cunningham, formerly of Boston, aged 76.

In New York, William Winthrop, Esq. aged 71—an eminent citizen, and native of New-England.

In New York, on Wednesday, Henry Crager, Esq. in the 88th year of his age. He was once Mayor of Bristol, Eng. and member of Parliment contemporaneously with Burke, Fox, Sheridan, and the whigs of that day.

In Albany, Judge Sackett, of Newburgh.

In Lisbon, Nathaniel Eames, Esq. aged 54, late a member of the Maine Legislature.

In Loudon county, Va, the Rev. John Dunn, of the Protestant Episcopal Church, aged 60.

ASSESSORS NOTICE.

THE Assessors of the City of Boston, in conformity to the State Law, authorizing and directing their duty, give notice, that they will attend at their Office, east corner of Old Faneuil Hall, until the first day of July next, and *no longer*, to receive lists of the Real and Personal Estates and Income of the inhabitants, and of all Corporations and Copartnerships respectively of said City, with a view to an equitable and satisfactory apportionment of the City and County Tax for the current year.

The Assessors wish their fellow citizens distinctly to understand, that no oral communication will be considered; and they confidently hope that every Citizen, Corporation and Copartnership, will avail themselves of the opportunity of virtually taxing themselves, by sending in true and perfect lists in writing, of property in their possession, including Proprietary Estates, and Estates in Trust liable to be taxed, on or before the time above specified; and that all those who neglect or refuse to comply with this requisition, will be doomed and assessed by the Assessors according to their best skill and judgment; and that no alteration will be made in the said dooming and assessment, except upon the pleas, set forth in the statute of the Commonwealth, in such cases made and provided.

Where Estates of deceased persons have been divided among the several heirs, since last year, or have changed owners from other causes, the Assessors will feel themselves obliged to Executors and Administrators, and other persons interested in such Estates, to give them notice of all such facts; and unless this notice is attended to immediately, all such Estates will be taxed as last year, to the Heirs, or otherwise, as the case may be. It will be observed that the *extra official* notice heretofore sanctioned, of calling on the inhabitants to review the tax books, after the taxes are apportioned, will be *discontinued*.

The following Schedule contains all the taxable articles, and may serve as a form, viz.

Polls, the number from 16 years and upwards.
Real Estate, the just value.
Money at Interest, more than is paid Interest for.
Bank and Insurance Stock, the just value.
Public Securities of all kinds, the just value.
Amount of the value of Goods, Wares and Merchandize, stock in trade, Vessels of all kinds, with their appurtenances and appendages, at home and abroad, paid for or not paid for.
Horses and Cattle, the just value.
Income from Profession, Faculty, Trade or Employment, gained by sea or land.

SAMUEL NORWOOD,
JOHN STEVENS,
HENRY BASS,
THOMAS JACKSON,
THOMAS C. AMORY,
} *Assessors.*

Assessors Office,
May 1, 1827.

ATHENEUM.

JUST published by JOHN COTTON, (*Corner of Washington and Franklin-streets*, the *ATHENEUM*; or Spirit of the ENGLISH MAGAZINES. For May 1, 1827.

CONTENTS.

Pauline. Religious Worship in a Lunatic Asylum.—The Gentleman in Black. Painters. Authoresses.—Women. Gaspar Wesseling. Lady Florinda Bellasyse. The Spells of Home. The Tax-Gatherer. Biography of M. Malte Brun. Bathmendi—A Persian Tale. Macvic Ian—A Tradition of the Western Highlands. Anecdotes. Literatnre in Paris. New White Paint. Specific Gravities. Improved Melting Pots. Figure of the Earth. A Wise Jury. Beauty.

CHRISTIAN EXAMINER.

THIS day published by BOWLES & DEARBORN, 72 Washington Street, *THE CHRISTIAN EXAMINER AND THEOLOGICAL REVIEW.* For March and April.

CONTENTS.

Miscellany. Review of the Progress of Religious Opinions. On a Regular Attendance at Church.

Poetry. Man giveth up the Ghost, and where is he? Washington's Statue. He walked with God.

Review. Art. V. The Rights of the Congregational Churches of Massachusetts. The Result of Council at Groton.

Art. VI. Robert Robinson's Village Sermons.

Notices of Recent Publications. Miss Bowdler's Poems and Essays. Fuller's Address before the Massachusetts Peace Society. Hymns for Social and Private Worship. Books for Children. Colman's Catechism for Children. Emerson's Address before the Boston Mechanic's Institution.

Intelligence. The Christian Denomination.—Theological School at Cambridge. The Miltonian. Manchester College. Unitarian Mission at Calcutta. Unitarianism in India. Ordinations.

May 5.

THE CORONATION OF NAPOLEON.

PAINTED by the celebrated DAVID, is now open to the public, in the spacious Hall over the New Market.

The Picture is 32 feet long by 22 high, and occupied the artist 14 years to paint it.

Admittance 25 cents—a description of the Picture, price twelve and a half cents to be had at the door.

Hours of exhibition from 8 A. M. till 9 P. M.

April 28, 1827.

JUST published at 81 Washington-street, and for sale also by HILLIARD, GRAY & Co. & BOWLES & DEARBORN, A Discourse on the good and evil principles of human nature, delivered before the first Congregational Society in Scituate, on the Lord's Day, February 18, 1827. By Samuel Deane, Pastor of the Second Church in Scituate, price 17 cents.

April 28.

THE EFFECTS OF INTEMPERANCE.

JUST received, by LINCOLN & EDMANDS, The Effects of Intemperance, a Discourse by Rev. David Pickering, Providence, second edition. Price 75 cents a dozen, calculated for gratuitous distribution.

april 28.

YOUNG CHRISTIAN'S COMPANION.

LINCOLN & EDMANDS have just published the 2d edition of the Christians' Companion, being a selecting of Hymns particularly adapted to private devotion and conference meetings. By Rev. G. F. G. Davis. Price $2 per dozen, stitched.

☞This 2d edition is printed on fine paper, and many interesting Hymns inserted, which were not in the 1st edition. april 24.

THE HAPPY RECONCILIATION.

JUST published and for sale by JAMES LORING, No. 132, Washington-street, price 50 cents in a morocco back, with a frontispiece, The Banks of the Irvine, a Scottish tale, illustrating the Happy Reconciliation of a Family and the Power of Religious Truth. By the author of "Helen of the Glen."

Extract from a notice of the work in Zion's Herald. "It has rather the character of a parable, inculcating religious truths on the youthful mind under the covert of a story that would not be improbable at the time and place assigned for it, and yet may be fictitious.—The use of such works is not of a doubtful character. The story exhibits nothing but what might have existed, and the moral which it inculcates is of a pure and lofty character. april 28

PARENTS ASSISTANT.

JUST PUBLISHED AT 81 WASHINGTON STEET.

THE *Parent's Assistant* and Sunday School Book. Second Edition. Price 10 cents single, $1 per doz. $6 67 per hundred.

Orders promptly answered. April 28.

POETRY.

FOR THE CHRISTIAN REGISTER.

How hard the task to unclasp the ties,
That knit the soul to earth,
And bid the chained affections rise
To Him, who gave them birth!

For hopes of earthly joy will weave
Around the heart their spell—
And hard it is to disbelieve
The winning tale they tell.

And clamouring passions loudly crave
To have their claims allowed—
And hard it is to firmly brave
So boisterous a crowd.

And worldly pleasures ever knock
For entrance at the heart
And hard it is to turn the lock,
And bid our guests depart.

Ambition holds on high her prize—
Fame's gilded coronet—
And hard it is to shut our eyes,
And bid our minds forget.

And wealth displays her tempting heaps,
And says, "come, live with me"—
And firm is he, who ever keeps
His spirit's liberty.

And vice will bind her gilded yoke
Around the sleepers neck—
And few have instantly awoke
Their servitude to break.

Such are the earthly things, that case
The spirit with their crust—
The soul would seek its native place,
But *dust* will cleave to *dust*.

And is there nought can rend these ties?
The fettered prisoner free?
And bid the prostrate spirit rise
In native majesty?

There is a wonder-working charm,
Whose matchless potency,
Can earth's attracting power disarm—
That charm is *Piety!*

A house, the Christian's mortal frame—
Its tenant, oft abroad,
Reads, traced in characters of flame,
The alphabet of God.

The name of God his vision meets
All over earth and sky—
The name of God each gale repeats,
That sports in music by.

The name of God, in tones more loud,
The pealing thunders speak,
And listening hill and listening cloud
Their glad responses make.

The name of God, in breezy song,
The stirring forest hums—
From every streamlet's lisping tongue
That name repeated comes.

He joins the general symphony
Glad nature's children raise,
And all, that meets the unclouded eye,
Suggests a theme for praise.

This charm be mine—then, raised beyond
The tempting lures of sense,
My freed affections shall respond,
The voice, that calls them hence.

MOUNTAIN BARD.

EDUCATION.

From the American Journal of Education, we extract the following remarks on the subject of FEMALE EDUCATION.

"It is at present becoming a very common feeling among the teachers of female schools, that there are radical and very great defects in the mode of teaching and conducting such schools.

"The writer of this article has had considerable experience of the difficulties produced by these defects; and every year they have appeared more important and more trying, as every year has added new interest to the employment, and new views of its importance.

"This has induced the wish that these defects and difficulties might be indefinitely exhibited, and some inquiry instituted as to the mode of remedy.

"The greatest evils incident to female schools of the higher order at the present period, result from the fact that far too many and too varied duties are necessarily demanded from one person.

"The amount of knowledge required to complete the education of a young lady destined to move in the higher circles, and the number of studies considered as important, has nearly doubled within the last few years.

"Fifteen years ago, a tolerable knowledge of Grammar, Geography, Arithmetic, and History, was considered as a good education by the generality of females; and few aspired to higher advances in knowledge, except it may be in those branches usually denominated accomplishments.

"At that time, one person, with a suitable number of pupils, and properly qualified, could, with comparative ease, *impart* the required amount of instruction. But at the present time, public opinion has altered so much on the subject of female culture, that now, the education of young gentlemen in college, though its branches may vary, and though it requires greater *advances*, does not embrace any greater number of pursuits than is demanded in the higher female schools.

"It is a fact that *more* different branches have been pursued in one year in the school under the care of the writer, than in their regular course engage the attention of young gentlemen during a four years' residence in college. By this is not intended, that any *one individual* pursued such a variety of studies or that they are pursued to the same *extent* as in colleges; but only that among them all, the teachers were obliged to instruct in a greater *variety* of branches than are ever regularly pursued in any college. The following is a list of the branches pursued in the school mentioned, during one year.—Reading, Spelling, Writing, Composition, Grammar, Geography, Arithmetic, Chemistry, Natural Philosophy, History, Rhetoric, Moral Philosophy, Logic, Mental Philosophy, Chronology, Algebra, Geometry, Latin, and some work of a theological nature, beside Drawing, French, and Music, which have had separate teachers.

"In reviewing this list of studies, two inquiries will very naturally arise. The first is, can it be necessary or desirable that women should be made acquainted with such a variety of branches; and then, if it is important, why must they all be pursued in one school at the same time.

"In reply to the first inquiry, it may be said, that for a certain class of females, the amount of knowledge included under the list enumerated, (with one or two exceptions,) is not more than is both desirable and important, while another class of females can be much better qualified for their stations in society by a far less variety and amount of knowledge.

"The daughters of gentlemen in wealthy or easy circumstances, are so situated that almost the whole period of their youth, till their entrance into society, may be devoted to securing a good education.

"Such advantages, where they can be enjoyed by females, are invaluable and ought to be improved. Knowledge, when it can be obtained without the sacrifice of higher duties, is as valuable to a woman as to a man. It is true that it cannot be employed exactly in the same manner, for to use the sentiments of an eminent female, 'the chief end to be pursued in cultivating the understanding of women is to fit them for the *practical purposes* of *life*. Their knowledge is not like the knowledge of men, to be reproduced in some literary composition, or some learned profession, but is to come out in *conduct*. A lady should study, not to *shine*, but to *act*. She is to read books, not to talk of them, but to bring the improvement they furnish, to the rectification of her principles and the formation of her habits. The great uses of study are to enable her to regulate her own mind and to be useful to others. A sound economy is only a *sound understanding* brought into action, and she who has the best regulated mind will, all other things being equal, have the best regulated family.' Miss Moore, whose sentiments have been quoted, adds her testimony, that among her acquaintance, those women who have been most distinguished for real talent and extensive knowledge, have also been eminent for the practice of every domestic virtue."

MISCELLANY.

From the "Biography of the Signers to the Declaration of Independence.

MR RODNEY. The vivacity of Mr Rodney's domestic manners was carried into his public life, and those whose memory is stored with reminiscences of the Old Congress, and the Revolutionary War, have many a tale, to illustrate the gaiety and humor of Cæsar Rodney. Among others the following one may be recorded, from an authentic source. The delegates from the southern States, but especially from Virginia, were remarkable, during the early periods of the Revolution, for indulging a sectional prepossession, not indeed maliciously, but often sarcastically. When it broke out in high wrought eulogies and preferences to Virginia, over all the other members of the confederacy, it was termed dominionism. Among the representatives of that ancient and really noble State, there was no one who more delighted or oftener indulged in this complacent but somewhat mortifying species of gratulation, than Mr Harrison; he was, however, completely cured of it by an incident which occurred, when his State was threatened with an invasion by the enemy. He had frequently displayed the "abundant and powerful resources of that meritorious member of our Union;" and although he had painted them in colors brighter than was correct, he no doubt believed them to be just. When, however, the danger was approaching, the picture was found too glaring. He introduced a demand for supplies of arms, munitions of war of every species, troops, and assistance of every kind; and declared the State destitute in every point and circumstance. When he sat down there was a momentary silence, all being surprised that such a developement should come from him. Cæsar Rodney rose from his seat in a style peculiar to him. He was at that time an animated skeleton; decorated with a bandage, from which was suspended the green silk covering over one eye, to hide the ravages of his cancer—he was indeed all spirit, without corporeal tegument. He was thin, emaciated, and every way the antithesis of his friend Harrison; who was portly, inclining to corpulency, and of a mien, commanding, though without *fierte*. Both of the members were really representatives of their respective states. Rodney, who was endowed, as we have mentioned, with a natural and highly amusing vein of humor, began, with a crocodile sympathy, to deplore the melancholy and prostrate condition of his neighboring, extensive, and heretofore "powerful" State of Virginia! But, said he, in a voice elevated an octavo higher than concert pitch, "let her be of good cheer; she has a friend in need; Delaware will take her under its protection, and insure her safety." Harrison was astounded; but joined, (for he relished a good hit, for or against him,) in the laugh; and the subject lay over to another day.

MR HANCOCK. The eye of Congress was immediately fixed on Mr Hancock as the successor of Mr Randolph, and he was unanimously elected President. With a modesty not unnatural to his years, and a consciousness of the difficulty he might experience, in filling a station of such high importance and responsibility, he hesitated to take the seat to which he had been elected. Mr Harrison was standing beside him, and with a ready good humor that loved a joke even in the senate house, he seized the modest candidate in his athletic arms and placed him in the presidential chair, then, turning to some of the members around, he exclaimed, "we will show mother Britain how little we care for her, by making a Massachusetts man our President, whom she has excluded from pardon by a public proclamation.

"If we look back on the history of Europe we see how great a portion of the last two centuries her states have been at war for interests connected mainly with her feudal monarchies, wars for particular dynasties,—wars to support or defeat particular succession,—wars to enlarge or curtail the dominions of particular crowns,—wars to support or dissolve family alliances—wars, in fine, to enforce or resist religious intolerance. What long and bloody chapters do these not fill in the history of European politics? Who does not see, and who does not rejoice to see, that America has a glorious chance of escaping at least these causes of contention? Who does not see, and who does not rejoice to see, that on this continent, under other forms of government, we have before us the noble hope of being able by the mere influence of civil liberty and religious toleration, to dry up these outpouring fountains of blood, and to extinguish these consuming fires of war. The general opinion of the age favors these hopes and these prospects. There is a growing disposition to treat the intercourse of nations more like the intercourse of friends. Philosophy—just views of national advantage, good sense, and the dictates of common religion and an increasing conviction that war is not the interest of the huam race—all concur to increase the interest created by this new accession to the list of nations."—*Mr Webster's Speech on the Panama Mission.*

The list of wars exhibited by Mr Webster comprehends by far the greater part of all the wars in Christendom for ten centuries. But where is the man of enlightened sentiments in this age, who does not perceive that wars for such objects must be abhorrent in the sight of Heaven, repugnant to the spirit of christianity and beneath the dignity of civilized men,—Such however, were the wars which were formerly deemed just and necessary, and in which the destroyers of our species acquired renown!

Such sentiments as are contained in the extract before us, boldly pronounced in the National Legislature, by a man of Mr Webster's standing and influence, can hardly fail of a salutary effect on the public mind, in this and in other countries. It is gratifying to see it thus forcibly announced that "there is a growing disposition to treat the intercourse of nations more like the useful intercourse of friends."—and "an increasing conviction that war is not the interest of the human race."—Should this "disposition" and this "conviction" be duly cultivated by the statesmen and by the clergy of the several countries, there will be no occasion for miraculous agency to effect the entire abolition of war.—*From the Friend of Peace.*

AN AWFUL MOMENT. I sailed from New Orleans in the beginning of February, in a small schooner, bound for New York. We descended the river without any accident, and went to sea with a fine breeze. We had favorable winds and good weather for the first five days; on the morning of the sixth it began to cloud up; as the day wore away, the gloom increased; and when the night set in, it was as intensely dark as I ever remember to have seen it. The novelty and interest of my situation prevented me from turning in. The scene was awfully grand; the rolling of the thunder could just be distinguished above the roaring of the waves, and the vivid flashes of lightening dispersed for a moment the raging waters round us. I continued walking the deck with the captain, who was relating to me some of the many dangers and difficulties that a life of thirty years on the ocean had subjected him to. He had been thrice shipwrecked, and twice captured by the enemy in the late war with England. He was a good seaman, and had all the virtues and vices of a sailor. We continued on deck some time, the wind was increased to a gale.—The waves ran mountains high, and our little vessel danced over them in fine style, when, accidentally casting my eye over her side, I thought I perceived something dark moving in the water; I pointed it out to the captain, who no sooner saw it, than, with an exclamation of terror and despair, he cried, "We are all lost!" and sprung to the binnacle for his trumpet. I saw in an instant our danger; it was a large ship bearing full upon us. I knew if she struck us our destruction was inevitable; she would pass over us in a moment; the people on her deck would be scarcely sensible of the event, and we should be buried in the ocean without the least possibility of relief. The captain twice raised his trumpet to hail her, but fright and despair made him mute. I snatched it from him, and in a voice rendered supernaturally loud by the danger of my situation, and which was heard even above the roaring of the waves, I hailed her with "Starboard your helm." In an instant after I heard the officer of her deck, in a voice scarcely less loud than mine, pass the word of "hard a starboard." In another moment she passed us with the velocity of lightning, her huge bulk and lofty sails casting a still deeper gloom over the deck of our little vessel. She rolled in the chasm occasioned by the passing of the vast body so nigh her, and nearly upset. I sunk on deck, overcome by the intensity of my feelings, deprived as it were of the power of motion. I recovered myself, and approached our captain; he was standing in the same position as before the vessel had passed us, and appeared to be insensible to the objects around him. I spoke to him, but he answered me not; I shook him, and he roused as from a stupor or reverie. It was some time before his mind resumed its empire, and he afterwards told me, that in all his danger and perils, and when death stared him in the face, and deliverance seemed impossible, he was never so impressed with the certainty of his destruction as at that moment. As for me, I shall never forget my feeling on that eventful night, and cannot even now look back without horror on the danger of my situation.—*Mirror.*

From the American Quarterly Review.

MRS HEMANS' POETRY. There is no place for her works in a corrupt state of society; they are flowers which can bloom only in a pure and serene air. A holiness of character is stamped upon them. The spirit of submission to a watchful Providence, and an unshaken faith light up every picture of distress. The kindly affections are delineated with sweetness and truth. Her poems have a social character; they belong to the house and the pleasant fireside: and yet they are any thing rather than common. What she says of Wordsworth, is most true of herself, she is as one,

> Who, by some secret gift of soul or eye,
> In every spot beneath the smiling sun
> Sees where the springs of living waters lie.

Yet, between Wordsworth and herself, there is this important difference; Mrs Hemans always connects the moral interest which she endeavours to awaken, with objects of corresponding dignity; while it is the pride of Wordsworth to delineate the passions of man as they are developed in the ordinary walks of life, and to abstract the philosophy of human existence from the chronicles of a village, and the musings of common minds.

INDIANA.

Extract of a Letter from an intelligent resident in Indiana.

"During the past year, we have had a very plentiful summer and severe winter.—The country around us, in the south-east part of the State, has improved very considerably, and the interior has been peopled with astonishing rapidity. Nearly 100 square miles of forest have been cleared and occupied by inhabitants within the last five years, and the tide of emigration seems to be continually increasing. By a recent treaty concluded with the Indians, the United States have acquired a title to about three million acres of land in this State; two thirds of which are supposed to be of excellent quality. The Indians now hold but about five million acres, the principal part of which is owned by the Pottawattamies; the balance by the Miamies, who possess a tract of twenty-five miles square, which they are improving to a considerable extent, and are resolved not to sell. They have become wealthy by the perpetual annuities paid them by Government for the balance in their lands. Their number is small; they are dissipated and indolent, and are violently opposed to the plans that are on foot for their reformation. Their number is daily decreasing. In a few years they will be surrounded by the whites, and if a change does not take place in their habits, they will cease to exist as a people. It is thought that the Pottawattamies are not very averse to a removal beyond the Mississippi. The Missionary schools among them go on prosperously. At the late treaty, a quarter section, (160 acres,) of land, was reserved to each youth educated at the school.—*Nat. Jour.*

TO TAKE OUT GREASE SPOTS FROM A CARPET OR ANY OTHER WOOLLEN CLOTH. Dissolve a piece of pearl ash, of the size of a pea, in half a tea cup of warm water; or a piece twice the size in a full tea cup. Pour some of the solution on a grease spot, and continue to rub it hard with a clean brush or woolen cloth until it is nearly dry, and your carpet or garment will be as clean as ever.

PROGRESS OF CHRISTIAN TRUTH.

Causes of the Slow Progress of Christian Truth; A Discourse delivered before the Western Unitarian Society in the Conigree meeting-house, Trowbridge, Wilts, (England.) By Robert Aspland. For sale by BOWLES & DEARBORN, 72 Washington-street.
March 17.

SELECT HYMNS.

JUST published, at this office, a selection of HYMNS for Public Worship, from various authors, in Metres not found in Watts' Book of Psalms or Hymns, and on Subjects and Occasions not noticed in that work;—with a few on various subjects and different metres. Designed to be used in connexion with, and as a supplement to Watts'. [72 pages, stitched—92 hymns.] A cheap work of this kind has been long wanted, in Societies where Watts' has been long used, and where, from the expense attending it, a change has not been made. In this collection all the metres contained in the modern collections of music have been introduced.

Price, $10 per. 100, to Societies. F17

EVENING HOURS.

MUNROE & FRANCIS, Washington-street, corner of Water-street, this day publish No. I, and II, EVENING HOURS, a little work intended to illustrate the Biography, Geography, and Natural History of the New Testament, in familiar conversations between a mother and her children, and will be an appropriate book for sabbath reading.—Price 8 cents each number.

Also, just published,

The FRENCH GENDERS taught in Six Tables; being a plain and easy ART OF MEMORY, by which the GENDERS of 15, 548 French Nouns may be learned in a few hours. Price 16 cents

TRIAL OF CALVIN & HOPKINS.

JUST received a few copies of the little work, entitled "The trial of CALVIN and HOPKINS, versus the Bible and Common Sense." F24

THIS DAY PUBLISHED

BY N. S. SIMPKINS & Co., Court Street, the *CHRISTIAN VISITANT*; or *RELIGIOUS MISCELLANY*. No. 2—for March and April.

CONTENTS.

Introductory Remarks. Spring. Penitential. Theory and Practice. Meekness and Gentleness of Christ. Matrimonial Duties. Parental Duties. Parental Influence. Presence of Deity. A Sermon on Spiritual Influence. Observations on Prayer.

Juvenile Department. Address to Children.—Harriet and her Cousin; or Prejudice overcome.

Miscellaneous. Wisdom of God in the salvation of men. Ardour of youth. Contrast. Early Fame. Reading and Conversation. Vain thoughts. Devotion in Childhood.

Intelligence. Intemperance. Sunday Schools. Colonization Society. French Colonization. African Colony. Burning of Bibles. National Idol renounced. Sierra Leone. Notice to Correspondents.

Published once in two months, at $1 per year in advance, or $1 50 at the end of the year.

Subscriptions received by Glazier & Co. *Hallowell, Maine*; Pearson, Little & Robinson, *Portland*; Charles Whipple, *Newburyport, Mass.*; J. R. Buffum, *Salem*; Dorr & Howland, *Worcester*; Ezra Collier, *Plymouth*; H. Thacher & Sons, *Yarmouth*; J. Mayo, Esq. *Brewster*; W. & J. H. Barber, *Newport, R. I.* April 14.

NORTH AMERICAN REVIEW.

THIS day published by FREDERICK T. GRAY, Boston, and G. & C. CARVILL, New York, the NORTH AMERICAN REVIEW, No. LV.

CONTENTS.

ART. I. *New Documents concerning Columbus.*—Coleccion de los Viages y Descubrimientos que hicieron por Mar los Espanoles desde Fines del Siglo XV. con varios Documentos Ineditos concernientes a la Historia de la Marina Castellana, &c. Por Don Martin Fernandez de Navarrete. Madrid, 1825.

II. *Travels in La Plata and Chile.* Rough Notes taken during some rapid Journeys across the Pampas and among the Andes. By Captain P. B. Head.

III. *Life of Theobald Wolfe Tone, and the Condition of Ireland.* Life of Theobald Wolfe Tone, Founder of the United Irish Society, and Adjutant General in the Service of the French and Batavia Republics; written by himself; with his Political Writings, Fragments of his Diary, &c. Edited by his Son, William Theobald Wolfe Tone.

IV. *Kent's Commentaries on American Law.*—Commentaries on American Law. By James Kent.

V. *Policy and Practice of the United States and Great Britain in their Treatment of Indians.* Indian Treaties, and Laws and Regulations relating to Indian Affairs; to which is added an Appendix, containing the Proceedings of the Old Congress, and other important State Papers, in relation to Indian Affairs.

VI. *Mrs Heman's Poems.*

1. The League of the Alps, The Siege of Valencia, The Vespers of Palermo, and other Poems.
2. The Forest Sanctuary, and other Poems.

VII. *Critical Notices.* 1. Letter to an English Gentleman. 2. Internal Improvement in Georgia. 3. Godman's Natural History. 4. History of North Carolina. 5. Marsh's Inaugural Address. 6. Eulogy on Mr Crafts. 7. Rail Road from Boston to Connecticut River. 8. Catalogue of Books in the Boston Athenæum. 9. Hedge's Abridgment of Brown's Philosophy. 10. Mr Washburn's Agricultural Address. 11. Nouvelles Idees sur la Population. 12. Reports of the Faculty of Amherst College. 13. Comstock's Mineralogy.

Quarterly list of New Publications.

Index. April 7.

PROPOSALS,

FOR Printing by subscription an edition of the Pronouncing Bible, Royal 12mo.

LINCOLN & EDMANDS, No. 59 Washington-st., Boston, offer for subscription an edition of the Pronouncing Bible on the most liberal terms. This edition of the Bible is accented in a manner which easily leads the reader to a correct pronunciation of the difficult names and other words which occur in the Sacred Volume.

☞ The very liberal terms offered in the Conditions below, must ensure an extensive subscription for the work; and enable many, with little effort, to possess themselves with copies gratis, and at the same time extend the circulation of the Holy Scriptures. Every person, and particularly the young, who wish to acquire a correct pronounciation of the difficult names in the Scriptures, should possess a copy of this edition of the Bible; and subscribers can be obtained on the annexed conditions, by any person, though no subscription paper should be received.

CONDITIONS.

I. The price will be $2, plain sheep; $2 25 in sheep, with 32 cuts and elegant copperplate frontispieces; $3 25 gilt calf, with cuts and frontispieces.

☞ Subscriptions to be returned July, 1827.

April 7.

PUPIL'S ARITHMETICK.

FOR SALE by *LINCOLN & EDMANDS*, No. 59 Washington Street,—The Pupil's Arithmetick, whereby the practical use of figures is demonstrated in a series of original questions, adapted to the capacities of youth. By Seth Davis, Teacher of Youth in Newton. Price 40 cents.

Extract from the Preface.

"It has been the design of the Author, so to arrange the questions in the following pages, as to lead the scholar, step by step, from the most simple questions in Addition, to those which embrace the combination of all cardinal rules. Many of the questions, it is hoped, will excite the attention of the pupil independent of performing the necessary operation required to obtain the answer. There are no answers given to any of the questions, as the long experience of the Author has fully convinced him, that it is attended with manifest disadvantages to the pupils in acquiring the practical use of figures. The arrangement of the work is such, as may be taught in classes to advantage by larger scholars when inconvenient for the preceptor to give his personal attention; and it is hoped, that instead of being a task, master and pupil will find mutual pleasure in pursuing the method here adopted."

☞ A copy of this new work will be furnished gratuitously at Lincoln & Edmands', to any Instructer or School Committee who may wish to examine it.

march 31.

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